SPIRITUAL TELEGRAPH

DEVOTED TO THE PERSONAL AND SPIRITUAL WELFARE OF MANKIND

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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THE SPIRITUAL TELEGRAPH

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LETTER FROM A SPIRIT

TO THE ED. OF THE TELEGRAPH ABOUT THE TELEGRAPH

FRIEND PARTRIDGE: I am a Spirit—"whether in the body, or out of the body, God knoweth"—who, in common with thousands of fellow-Spirits, has felt an interest in your (our) paper from its first appearance, some seven years ago. This interest does not diminish with the lapse of years. It now induces me to address you.

Men seldom do exactly what they set out to do; expectations are seldom literally satisfied; yet every human effort to do good, does good, though it may not be the good intended. The scholars who, ages ago, labored to master astrology, acquired instead the science of astronomy, or the wisdom of God on a grand scale—the wisdom of the starry heavens and the infinitudes. Columbus, in laboring to open a western passage to the East Indies, gave the world a New World that shall eventually renovate all governments and nations, dim as the prospect thereof may appear to mundane eyes at present. You, Friend Partridge, in founding the TELEGRAPH, had less sanguine hopes than the astrologers, and alchemists, and navigators of former generations—for you are a matter-of-fact man, and no dreamer—yet hopes you had, no less than conscious of duty. Very much to your surprise, a new and most important truth had been demonstrated to your senses, days and times without number, till you could distrust it no longer. The more you investigated this truth, the stronger became its hold upon your reason, and the clearer your perception of its greatness and its value. It transformed mere mortality and God's infinite goodness from dogmas into demonstrations. It opened a way whereby both law and religion might be based on sense and truth, divested of all mystification, and added to the exact sciences. Or, even supposing its value to be less than you supposed, there could be no doubt of its reality, and therefore you could not deny it, either by false words or by cowardly silence, without incurring a false sense—a traitor to God's truth and your own convictions. You accordingly put your hand to your pocket, gave much of your time to the collection and the analysis of spiritual facts, and, through the columns of the TELEGRAPH, placed your and other seers' observations and inferences before the world. You circumstantially proved that the world might receive spiritual gifts, practical results, and social instruction that truth might have free vent and due honor. Thus have you given seven years of your life; you now naturally begin to look for both root and fruit; and you often ground that the harvest appears so small. Is it not so?

Excuse me, my friend, if I am touching too closely upon matters that are personal. It may be that I am one of those [illegible] of whom you have heard so much at the Circle [illegible] of getting work at my [illegible] you should give thanks for my [illegible]. You "could" as I must be, I am not bad enough to wish you to substitute your sense of self-sacrifice any longer than you can clearly see that it benefits the cause of truth and sensibles your own soul. While loving your neighbor as yourself, you should love yourself as your neighbor. The world can demand no more service of you as a matter of right than you are able to render it as a matter of love, or of pay. You should devote no more of your mind or means to the cause of Spiritualism than it is truly worth; and, however good the cause may be, you should demonstrate your efficacy in its behalf whenever effort ceases to be productive. But have you reached this point? The solution of this question belongs to you rather than to me, yet I will claim the right, as a sympathizer, to express my opinion with the expectation and with that you should act upon your own.

It is a notable fact, that when bubbles and quack nostrums are shown full grown, and announced the world's acceptance of their first appearance, (if ever) all great truths are born meanly, and neglected, for a generation or two, with contempt or ridicule. It matters not how noble the truth may be, nor how true and truthful its demonstration. Neither does it matter how clear it may be, or how evident it all men's senses. When Harvey gave a new truth to the medical world, the circulation of the blood—a truth as palpable to all [illegible] when once shown, as the passage of air through the nostrils—it could not a single old doctor of all the doctors then living, could be made to acknowledge it up to the day of his death; nor did it become at all "respectable" until after the discoverer had lived and died a butt for scientific contempt and ridicule. I adduce this illustration of a law so contrary to reason and reason as a measure of God's making—reason to be responsible to a test of human character so strange as to be incredible, but the experience of all ages proves it matter-of-fact.

We must therefore have our action upon human reason to do so, and so it ought to be. Whether or not your TELEGRAPH is a work of supererogation may be filtered by the true answer to this question. In Spiritualism, as in nature, all analogies [illegible] in the religion of Jesus Christ or Joseph Smith? If yes, then experience is all that is required for its support, and the publication of facts and experiences, especially of such as can be proved by thousands and understood by everybody, is the means of all methods to shorten its life. But if it is not a reality, a thing not born of imagination or of fond dreams, although we have such reasonings may exist without human recognition just as well as with it—just as well as oxygen could fill and all the phenomena of generation could take place, before the law of generation was known—and a mere will for power to retain, requires much help from the outer elements and observers; the laws of hypothesis must be repeatedly set forth and analyzed; the laws of figure interpretation must be diligently investigated, and, so far as known, promulgated. If [illegible] is a humbug, this course [illegible] it is in [illegible] and let it [illegible] belongs to the domain of fact, of nature, then, like matter or chemistry, it is a progressive science—a study and a light for eternity—which we shall never finish, and which every true scholar would esteem paradise enough.

The question, however, that often agitates your mind, is not whether the TELEGRAPH is needed and needful, but whether it is sufficiently useful in the world to recompense its cost to you? And to this question I would speak a few words. Progress is one thing, enthusiasm another. A widely popular work is a work useful for the moment; but a work of great and overlasting use to mankind widely popular never was, never can be, suddenly made. Newton's "Principia" is a work of this latter kind; yet, how many have ever read it? Your magnetic mount, by hundreds, gold leaf before the breath of popularity, was swept down to the vast and thoughtless multitude. So long, therefore, as you continue a sound logician and an honest man—so long as you adhere to facts, instead of fictions, to the truth—so long as you make the prosperity of spiritual pretenders ridiculous, by sending forth spiritual facts in their naturalness, simplicity—you will have a strong current of bigotry and folly to struggle against, and it will often seem to you that you are wasting your strength. But, in other words, so have not we all, because we, your wonted, since the world began, and ever can be. All true work consists the worker and makes him strong. If it do so, enough. But, in these times, this simple help to open a path for others, this example courage to encourage others, has even caused angels to cheer others and welcome them from evil.

The amount of good that your TELEGRAPH has accomplished may not be demonstrated to some a matter of [illegible] perhaps not to a stranger. It has helped to form a school of careful observers and true reasoners; it has been a free paper—no fear to its opponents, no favor to its friends; it has practically taught men to use their senses—the senses that God has given them—in the observation of natural phenomena, and to trust them even when their evidence must conflict with the conclusions of scholastic philosophers or popular opinion in priestly robes. It

has greatly illuminated and strengthened many intellects in every part of the country, and perhaps helped to qualify them to grapple with impending social, and political, and financial difficulties, such as the world has not felt since the downfall of the Roman empire. It therefore deserves to live longer. Let it live! VIVAT!

STRICTURES ON "NUDE MATERIALISM"

PORT CLINTON, *April* 1, 1858.

MR. EDITOR:—With your permission I would like to ask Dr. Gregory a few questions bearing on the doctrines of his articles on "Nude Materialism." What he says about immateriality, I think very well of; but in regard to his observations on the phenomena of mind, etc., I am not so fully persuaded. He says:

"Primary sensations are produced by the impact of some external object, or from an impression upon the external organs of sense, which act upon the nervous apparatus in connection with it so as to transmit the impression to the brain, causing such a motion in its fibres or molecules as to produce a change of arrangement or temperature, a consciousness of the sensation, and to a certain extent, of the outward properties of the object, or occurrence."

1. In what way is the brain altered in its form?

2. What is meant by the alteration of its texture. Do the threads or filaments become coarser, or finer? How can they be so changed, if the motion imparted is vibratory in its nature?

3. How do you know that the fibres of the brain are changed according to the impressions transmitted over the nerves?

4. Does the effect of an object or occurrence, stop at the brain, or may it not pass on still farther in order to reach what you call consciousness? Admitting that the operation of mind is just as you have described it (which I think you cannot prove) does it follow that mind decays?

It is true that you make use of some very ingenious arguments to prove this, and at first sight they are, to say the least, very plausible, but by a careful inspection, I think they fail to establish the point. Your main argument is that because the man does not act as he did when a child, hence his mind has changed. Now this does not follow, by any means. It may have changed, and if he were again a child placed in the same circumstances he would act just as he then did, and his mind is not only not changed, but he realizes in manhood the same sensations, feelings, etc., which he felt when a child, plus the increased knowledge acquired by growth. The mind does not decay, but it grows. It has daily accretions which do not alter the previous impressions in the least. They are always remembered as having exactly the same.

About the first occurrence of my childhood which time has not obliterated, was a moving day, and although thirty years nearly have passed away, the impressions of that time have not changed. And this shows that mind is not decaying. It is surprising that which it gathers and expands. If the mind changed, we would view past events differently each time we recall them, but we find it not so. They are a part of our mind. On the contrary, although the grosser parts of our bodies have changed, the self-consciousness of a past event will always be the same. It is the faculties of memory and reflection which constitute the grand qualities of mind.

Memory, reason, imagination, reflection, knowledge; these are not the brain, nor the functions of mind.

Is a man composed of particles of matter? or are any of the same qualities? If not, then it is plain that there are things not material. We use the terms, things and qualities, because they are the best we can find.

As a thing to your theory, man is a mere machine, and cannot justly be responsible for any act, as he is in no way, not only influenced or from outward, but completely controlled by some, determined in the form, texture and arrangement of his brain. I admit the effect of objects, of external objects and circumstances on mind organization, but think the inherent power has a certain ascendency to resist and control them, and to be thus an [illegible] and expand the agents of his body to a great extent. Man is not absolutely master of himself, but partially so.

If this be not so, then is the accuracy of his conclusions of faith. The human judgment is continually growing and [illegible] by outwards; and the fact that man is what he is, [illegible] before him is every, [illegible] The man drinker, tobacco-eater, and other sinners of a similar type, are constantly punishing themselves. Surely this is not right if they are not responsible. Where there is no responsibility there can be no punishment.

If the operations of mind are closely observed, they will establish the above facts.

A informs B that his house is on fire. The sound passing through B's ears reaches the seat of consciousness, and there is a certain effect produced in B's appearance and actions. I contend the effect visible on B was caused by the operation of B's own mind and not by A's. B's mind was passive until he became conscious of the fact, and then the visible effects on B were actually produced by the emotions of his own mind. It was his own desire to change the fact, which produced the marked effect. The offices of A, and the agents of B's mind, ceased at the very instant they had informed B of the fact. B then turns to A with an appeal for help, and at the same time, by his own will power, puts his agents to work in saving the property. Every cause is but an effect of a preceding cause. Hence A stands in relation to B, as cause to effect, and *vice versa*.

If the sudden emotion had been too powerful for the agents of B's mind—or in other words, the desire to extinguish the fire, had been too great, his nerves would have faltered, or perhaps his body would have fallen a victim to his own anxiety; and this will apply to the case cited by you in your last article, of the woman hearing of the death of her child.

In conclusion, I will notice what I consider a slight discrepancy in your theory.

You say—you take it for granted that old John Locke has convinced the reader that no ideas are innate, and of course that all our ideas are received through the medium of the senses. Very good; but in the same article you say again that "ideas are not, properly speaking, conveyed from one person to another. A man does not indeed can not take an idea out of his own mind and put it into another mind. He merely pronounces a spell in the form of intelligible language, which has the power to compose in the mind of another man by the means of memory and imagination, an idea already there. If it be not so, then no power of language can possibly put it there. Here seems to be a palpable contradiction, for if it is impossible to convey any idea from one person to another and if ideas are not innate, how do they happen to be transferred from one to people? I think it altogether likely that ideas are formed by the operation of one mind, and are impressed upon another through the senses of the receiving party. Else how could a child be taught the principles and axioms of mathematics?

Respectfully, [illegible]

MAGICAL PRACTICES OF THE ORIENT

Pliny ascribes the origin of magic to Zoroaster, and the renowned magician from whom Nero sought to learn, he not was a Chaldean. In the earliest times it was an art, a secret knowledge of natural principles—one, however, which a Nero could not buy. Galen mentions the "Indian physicians" as healing by incantation, through knowledge of a hidden principle of our nature, similar to the attractive power of the magnet. Most of all, to the East—of the East we Orient especially refer—Through the Islamic [illegible] of Christendom, European scholars have received the knowledge handed to the Greeks and Romans, that India is the fountain-head of that phase of philosophy which Plato and Cicero, and the idealist of every age since, has agreed in either adopting it from others or hatching it suggested by his own peculiar bent of mind. In India in the earliest days, prevailed the theory that all [illegible] attracting influences in nature (which we know to be intermediate between Spirit and matter), make up the soul of the world, of which human spirits are a part; through which [illegible] there is an active and a passive principle, and a [illegible] the man's soul can control and [illegible] and [illegible] material objects, as teaches the philosophy of the Sankhya school. Clemens, the great historian of ancient and modern philosophy, whose this statement which, in speaking of Indian magicians, he quotes and adopts Constantine's expression of the nature of magic. "This power consists in being able to make all forms, . . . It consists in changing the courses of nature, and in acting upon inanimate as well as upon animate things."

Turn we now to Egypt. Make with me a day's tour of antiquarian about [illegible] the present capital of that country, and observe as the sun does are exhibited there. Mounted on our little donkeys, we pass along the narrow crowded alleys, to the bazaar. As we approach this covered mart, toward which the crowd all day throng, among the innumerable merchants around, we stand yonder the serpent charmer. Forth from his covered basket he draws a fearful, poisonous snake. He coils him about his neck like a ribbon, he puts his head into his mouth, and presses in fold after fold of his body, till even the tail is hid in and concealed, and then draws him slowly forth again. Again, he stretches him straight like a rod and lays him on the ground, while so like a stick he seems, so still and motionless, you might readily pick him up for a cane. His power over the serpent is not the extracting of his deadly fangs, for you see them glistening in his mouth, nor is it that the serpent has been dismembered, for, as you pass on, you may see another of these serpent charmers, who has been called to draw forth and capture a serpent hid under a house, or within its walls, seated for an hour before the hole which the serpent has entered, and looking intently at it with a flushed and nervous aspect, hissing the meanwhile, until you behold the untamed and deadly intruder drawn slowly forth from his lurking place toward the charmer, who takes him like a rod of cord, harmless in his hand, and places him in his basket. Moreover, a little farther on you may see a goat perched on the slender point of a rod, and slowly raised higher and higher, while his master sings with more and more of frenzy, till suddenly the song and nervous influence cease, the charm is broken, and the little animal falls like a dead weight from his pointed perch. No beholder can doubt that by the power of the nervous principle the charmer has control over the vital nervous energy of the animate creation.

From time immemorial, now, this same power has been seen in Egypt, and described. The oldest English resident writer have pictured it. The French savans, under Napoleon, fifty years ago, extensively investigated it, learning that it was a secret art, handed down like the ancient mysteries of Egypt. The ancient Greeks and Romans found the practitioners of the art in Egypt; the Greeks calling them by the expressive name "Psylli," or *spiders*. Strabo, among many allusions to it, especially describes this power over the serpent, as seen in Egypt. Aelian further relates, "They are said to be enabled by a magical art, to bring down birds from heaven, and to charm serpents so as to make them come forth from their lurking places at command." The student of the past, who has learned to give a high place among authentic histories records to the books of Moses, will have no hesitation in recognizing the same art at an earlier date of Egyptian history.

Bids we now to behold a similar power exercised on the human frame and a control more mysterious [illegible] rational mind. The famed magician, Sheikh Abd-el-Kader seated on a mat in his little room, orders a brazier of burning coals to be brought and placed at his side, while he sits writing on slips of paper invocations to the Spirits. A boy is called on the palm of whose hand the *magician draws a rude square with three lines parallel to each side. In the right angles parallel lines formed are inscribed in Indian ink Hindoo* showing the origin of the arithmetic of the nine numerals, the figure zero being placed in one corner of the central compartment. In the center a drop of ink from the magician's brush is deposited. Placing now his brazier between the boy and himself, and telling him to look intently at the ink drop the magician takes in his hand his slips of paper on which he has written his incantations. These slips of paper, each with a handful of incense, he throws, one after another, into the brazier, meanwhile, the same incantations, till the smoke and perfume is almost overpowering and bewilderingly to the senses. All these preliminaries, the magical numbers, the burning incense, the incantations are but impressive accompaniments of his real art, as we have already learned from the simple fact that he has real power. Now, partly in leading questions but soon without them, he causes the boy to see and describe whatever his own imagination chooses; then, when sufficiently under his influence, the boy goes on to describe scenes heard only to the spectators, persons and places in England and America of which no one but the inquirer himself has knowledge. Sir Gardner Wilkinson, only once witnessing this performance, and in that one trial having sent for the magician to come to a foreigner's house, and to appear before a distinguished circle, naturally might not make due allowance for the disturbing nervous influence that operated on the performer, just as Lavalette and the first French commission, behold Mesmer's experiments under such a distracting influence, and therefore at first underrated them, but the able Mr. Lane, long a resident in the East and hundreds of ordinary observers, have witnessed a real unmistakable agent at work, similar to that exhibited even by that first French commission. The power thus seen in different hands, and among different classes of men, must be a natural agent placed by the Creator in all men, mysterious, indeed, unexplained, and perhaps inexplicable yet real. Moreover, this influence is not nothing but natural, in the East as we have seen to Europe, regarded as being traced back definitely in the history of human nature. In the earliest times a distinction was made between the sorcerer and the out, between the use and abuse of this superior power, and all persons convicted of criminally using it were excluded from initiation into the sacred mysteries of Egypt.

To Immortality.

SPIRITUAL LYCEUM AND CONFERENCE.

FIFTY-THIRD SESSION

[illegible]—WHAT IS THE SCIENTIFIC THEORY OF CRIME AND ITS CONTROL?

Dr. Orton regretted the absence of Dr. Gray, who had propounded the question, as it left him without a guide to the particular set in the mind of the questioner sought to be developed by a consideration of it. However, he would give his views of the subject as it impressed him. And first, what is crime as to its origin? He holds it to be a fair presumption that, in the creation of any and all orbs, and their first peopling by human beings, the Divine Architect would so mold the object of his care, so adjust all its parts, and so balance the organism of man, that the whole should stand forth a perfect specimen of his skill. To conceive otherwise, is to impeach the divine wisdom. The primary object of every mechanic is to produce a perfect engine—one that shall move well from the start; when he fails in this it is not from obliquity of purpose, but from defective ability. This imperfection can not be ascribed to the great Master-builder; hence the inference that man, as originally created, possessed a balanced organization both of mind and body. Next, the question arises, how did this machine get out of balance? This he holds to arise from an inherent power in the machine, (denominated by theological educated practical engineers, the will power,) to trip up its own movements, throw itself out of gear, and so introduce confusion throughout all its parts. Then comes in the law of [illegible], by which primordial defects are transmitted, and in these simple facts obvious to the common intelligence, we have the origin and perpetuation of crime in the world. This originally perfect work of God, this divinely constructed mechanism, got the idea into its wise noddle that it was made expressly for its own glory and individual profit, and thereafter prudently resolved to gyrate only for itself. At this point, as was inevitable, it broke down. The noise of its wicked whirled movements sent the engineer away in a huff, frightened all the angels out of their sympathy, and left it to the interminable [illegible] of the [illegible] of its own discordant organism. There is no other way to account for crime than this, and it requires no new revelation, therefore, to settle the question, because both the origin and perpetuation stand self-revealed.

With respect to punishment, he holds that every act includes its inevitable consequence, and this is the only punishment he can conceive of as harmonizing with the divine government. Human laws may rightfully both punish and restrain, only when such punishment and restraint have for their end the reformation or temporal and spiritual welfare of the offender. For this purpose, to punish and restrain is sound policy and good morality on the part of human society, but this is the only motive that can sanctify it. Consequently, it abolishes the death penalty and all retaliatory punishment, of whatever kind.

Mr. [illegible] thought that the speaker had illustrated the assertion that every man is as he conceives his God to be, rather than the question before us. The Doctor conceives of his God as a great mechanic. He constructs a perfect engine, and the moment it goes to work a big snake becomes entangled with it and throws the entire [illegible] out of gear. This hypothesis is more ancient than consistent. It is not very palatable to reason, and to be received into the stomach of modern intelligence it must be swallowed whole. Spiritualism, so far as he has investigated, reveals no such God as Dr. Orton describes. Spiritualism shows a living power within the universe, rather than a mechanic outside of it; and with this revelation comes a very different conclusion with respect to the origin of crime, from the one advanced. It shows crime as a result of ignorance, and proposes to remove it by enlightening the understanding, rather than by treating the [illegible] as [illegible].

Mr. [illegible] said [illegible] to the teaching of Spirits with respect to crime and punishment, and was willing to state his own views upon the subject. With him, crime and punishment are but other names for cause and effect. The philosophic trinity consists of cause, operation, and result. [illegible] these three [illegible] in this eternal Unity. Every natural law is sure to vindicate itself. The stone that is projected into the atmosphere is brought back by the law of gravity; and so certainly every moral act must bow to the inevitable law that defines the consequence. This would be true were we without human government. He thinks society may properly restrain the criminal, but human legislation may exact [illegible] that [illegible]. Nature does not erect a gallows nor build a prison; but, on the other hand, it may be rationally affirmed that God speaks through human justice as well as in natural law. The universe is so constructed that rewards and punishments are inevitable consequences, and while he supposes God is so, he must be permitted to add that the highest [illegible] is to be the man who acts with but little reference to either.

Dr. [illegible] said: [illegible] to the theological idea [illegible] punishments as an element of reform [illegible] the doctrine [illegible] earth [illegible] of heaven [illegible] himself to have found a [illegible] in the concluding declaration of the [illegible] who has just taken his seat. Surely that can not be a doctrine [illegible] by mortal [illegible] thereby of God, [illegible] thousands of years [illegible] and damnation [illegible] insult to the finer thought of the nineteenth century, by [illegible] implied impotence of all [illegible] presence? [illegible] reward [illegible] are rightfully before the [illegible] of [illegible] human [illegible] that they [illegible] in the spiritual theory [illegible]. Whatever [illegible] the spiritual [illegible] of [illegible] God and [illegible] intelligence [illegible] the spiritual theory? The universal [illegible] of all [illegible] that it is forgiveness. From the [illegible] of Jesus and from the [illegible] of modern Spiritualism [illegible] of forgiveness [illegible] knows not what [illegible]. Hence the true attitude of the spirit [illegible] that of a teacher. Was not Jesus the great teacher? [illegible] Christianity but a perfecting of the same, [illegible] the period of human experience. [illegible] heaven his teacher [illegible] spiritually he enters himself [illegible] forthwith for Egypt and the land of the [illegible] religious education. Necessarily [illegible] thoroughly [illegible] structed him not to accomplish the [illegible] all [illegible] the same reason [illegible] the spiritual theory, which alone affords [illegible] Hottentot and other equally learned [illegible] nearly derived their wisdom in the important [illegible] utterly opposed with our existing judiciary [illegible] has sung that he [illegible]

[illegible] and [illegible]
Were but dumb [illegible] in the [illegible] of a [illegible]

That [illegible] blood [illegible] but then, the spiritual [illegible] it appears [illegible] philosophy of the father [illegible]. The ancient Jews [illegible] the spiritual [illegible] a whipping post. He [illegible] by many [illegible] Church [illegible] with an [illegible] commentary [illegible]. Whether our [illegible] as the exponent, the spiritual theory is the reverse of all this.

Dr. [illegible] the question, and [illegible]. It was [illegible] found [illegible] against the [illegible] thousand years [illegible] Spirits [illegible] the faith of the Christian [illegible] Judge [illegible] theories.

Dr. Orton: [illegible] education, in the spiritual [illegible] crime [illegible] the brain [illegible] might be noted.

A gentleman long and successfully engaged as a teacher of youth related a [illegible] incident [illegible]. It one day came to his knowledge that the boys had [illegible] and pelting him with [illegible] and annoying him in [illegible] the old man [illegible]. Instead of calling the boys together and [illegible] them a homily on their awful wickedness, citing the [illegible] of the two bears and the forty and forty children and ending with a demand that the ringleader should be given up for condign punishment, he kindly [illegible] of moral [illegible]. The [illegible] the boys understood it, they [illegible] regarding the [illegible] and [illegible] presented the [illegible] of their [illegible] with a new [illegible] for the [illegible].

Dr. Hallock: This is one proof of the [illegible] that [illegible] moral [illegible]. [illegible] the difference in [illegible] between the [illegible] the [illegible] spiritual [illegible] the knowledge of [illegible].

Dr. [illegible] is an [illegible] may be removed by a proper education, but he [illegible]. When an evil [illegible] knowledge [illegible] earth [illegible] by prayer and fasting.

Mr. [illegible] said: [illegible] the spiritual [illegible] majority of spiritual [illegible] from the path of [illegible] the way of the transgressor is hard, [illegible]

Mr. [illegible] stated that [illegible] experienced [illegible].

Adjourned. [illegible]

We intended to have noticed the reply of Mr. [illegible] to our remarks entitled "Can there be [illegible]," in this paper, but find it [illegible] and therefore delay it until our next issue.

Dr. H. F. [illegible] has just issued his [illegible] of pamphlets, [illegible] Judge Edmonds, J. J. Mapes and several other [illegible] Spiritualists. He has not [illegible] with a copy.

[illegible] We are almost daily encouraged by additional [illegible] to hope we shall be able to republish this remarkable book.

[illegible] We are informed by a letter just received from a correspondent in London, that Robert [illegible] has written a book on Spiritualism, which he intends to publish on his return to this country.

[illegible] N. Y. [illegible] years of age died of [illegible] suffered severely for several days. Two days before his death [illegible] told [illegible] that he was not going to [illegible] when he was asleep [illegible] heaven [illegible] his feet [illegible] hold of the chain [illegible] gold. On Saturday [illegible] the [illegible] followed.—Spiritual Age.

[illegible] of the [illegible] children [illegible] the parents [illegible] of the [illegible]

EVILS OF LAND MONOPOLY.

JAMESTOWN, N. Y., *March* 28, 1859.

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Spiritualists at least—and if I may judge from the report of Rev. H. Mattison's sermon—some of their opposers, understand that the individual, in making his entrance to the Spirit-world, carries with him the peculiarities and specialities of his earthly existence, and that to a great extent, if not entirely, his happiness and usefulness in the life to come depends on his cultivation and mode of life in the body. With the truth of this proposition, which reason and sound philosophy assures us is correct, staring us in the face it becomes of paramount importance that man should be surrounded by the circumstances and influences best calculated to develop and strengthen his diviner faculties. And not only is it the true interest of the world to work in this manner for the future well-being of man, but when the sordid consideration of present comfort and safety are brought forward, it will be seen that this is the safest, surest, and cheapest mode of protecting society from the disturbing and disorganizing effects of crime.

Now if the present comfort and safety, and the future happiness and usefulness of the inhabitants of earth and its millions yet unborn, depend so entirely on surrounding influences, does it not behoove every lover of humanity to strike at the tap root of social evil—viz.: physical destitution? The experience of past ages has proven beyond all doubt, that the want of proper supplies for the body has been directly or indirectly the prime mover of all social evils; and as the wants of the body are only to be supplied by a well remunerated labor, and this labor is only to be supplied by extending to all the right of tilling the soil, it follows as a matter of course that the system of land monopoly is one, if not *the* one, great cause of human misery.

Here then is a field of labor broad enough for the aspirations of the most enthusiastic reformer. The removal of this incubus which has paralyzed and benumbed the efforts of man in the Old World, and the eastern portions of our own continent and is just now bearing down with crushing force on the mighty energies of the West, is imperatively demanded, and the brightest minds and the greatest energies may well be employed in its destruction. Let us pass over much of the superfluity of our governmental and social institutions; it is clear enough that before we can do much in forming our laws and regulations so as to confer benefit on those who most need protection, we must produce not only legislators, but a generation of voters who know, enough to select them. To do this, we must remove the incubus produced by destitution.

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THEODORE CLANCEY.

THE BODY AND SOUL OF THOUGHT.

BY PROF. PAYSON SPENCE, M. D.

Language is the body—the solid form of the soul of thought. Some men's language is nearly all soul, while other men's is nearly all corpse. One man complains that his words produce no effect. It is because they are dead—they are but words without the soul. Another man utters the same words and they seem alive; they breathe, and pant, and shout, and we breathe, and pant, and shout with them. Life always imparts life. A real live thing always interests us, whether it be a greedy pig with both feet in the trough, or a giant mind shaking a world with his single thought. I have heard some men say "*one*," and it counted *one*; and I have heard other men say "*ten*," and it counted *nothing*. There is a soul in words which words alone tell nothing of. When we catch the spiritual thing, the language in which it came to us falls from it, our ears cease to vibrate with the spoken words, and the naked soul meets us naked. What matter whether a mother's fond love says, "My darling babe," or "My dear pet," or "My sweet lamb"? Behind each of these forms stands the same deep love which no language can fully express, which no language can change, which no language can increase or diminish, and to which neither grammar nor rhetoric can add one jot or tittle of life.

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SPIRITUAL TELEGRAPH

[illegible]

CHARLES PARTRIDGE
Editor and Proprietor

NEW YORK, SATURDAY, APRIL 16, 1859.

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PROSPECTUS OF THE SPIRITUAL TELEGRAPH.

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The paper, besides being especially devoted to the facts and philosophy of modern Spiritualism, is a weekly register of New Publications, New Thoughts, and of Scientific Unfoldings in general. Arrangements have been made to give in each Number of the coming volume reliable reports of the Discourses of

Rev. Henry H. Chapin and
Hon. Wm. Barnes

We shall also report at length, the proceedings of the Spiritual Lyceum and Conference, and give a synopsis of all the news of the week, together with communications from Spirits and from the more deep and advanced thinkers of the spiritual sphere, both in our own country and in Europe.

The Telegraph will also, from time to time, contain reports of Discourses delivered by

Rev. James Freeman Clarke
" T. W. Higginson
Mrs. Cora L. V. Hatch
Jesse Hutchinson

and other progressive and Spirit-inspiring speakers.

The form and size of the Telegraph is convenient for binding, and we intend to make it worthy of a place in every library, and of preservation by every family.

Our arrangements are such as will enable us to publish the discourses by Brownson and Chapin on Two days following the Sundays on which they are delivered, and thus will every family be enabled to listen to the discourses of these eloquent speakers, by their own firesides.

Specimen numbers will be sent free to those interested to whom we

Any friend of our patrons and friends to extend the circulation and the usefulness of the Telegraph will place us under renewed and lasting gratitude.

Terms, $2 per year, less 25 per cent to Agents, and to such as may get up a club, and be responsible for ten or more subscribers.

Address CHARLES PARTRIDGE, New York.

DOES MODERN SPIRITUALISM INCULCATE EVIL?

Much has been said of late, by friends and foes, about the evil tendency of the current spiritual unfoldings and influences. Let us examine the matter, and see if there be any truth in the allegations concerning its evil tendency.

What is modern Spiritualism? We answer, it consists in [illegible] that our kindred and friends live in their spiritual individualities beyond the grave. Is there anything evil in this? All honest people must answer No. But some say that the influences which Spirits exert over mortals are productive of evil. We answer, that as the Spirits are our kindred and friends who lived on earth, and that previous to their departure with them here made us what we are; and we all, in all eternity, whether death intervene or not, into the Spirit-world beyond? And we say again, that all honest people must answer, No. We mean by honest people those who are loyal to conscience, experience, religion, reason, and God, than those who are subject to the influence of [illegible] to persons, sisters, brothers, wives, children, [illegible] on this earth, best to make us evil? All profess to believe that death is but a separation of the spiritual and [illegible] of man, and that the spirit or better portion, only lives on. Something within, and belonging to the spiritual department, always remonstrates against all wrongs. Indeed, it is the touchstone and test of evil in us. If the element is a part of our spiritual being, it goes with us into the Spirit-realm; and, being freed from physical necessities, would it not follow, of course, and from the necessity of the case, that less evil would be present with a Spirit than with a mortal? Common sense seems to answer, Yes. Then the spirit, after death, must of necessity be advanced from its earth-state, and less capable of embodying and manifesting evil.

But, says one, "All the qualities and faculties of Spirits are intensified." Granted, but what of it? Would they not be proportionately balanced as to good and evil? What possible motives can the ingenuity of the most fiendish mortal conjure up as a cause of evil designs of a Spirit towards men? We can not enter the ring for any bounds in solving this problem.

But says one, "Evil communications and manifestations are made from the Spirits." We think this needs proof, but for argument's sake, Granted, and we ask who they are made by? Did any father or mother in the Spirit-world ever make an evil demonstration to a child? No, never—never. Did a friend who had passed to the Spirit-world ever make an evil communication to a friend on earth? No, never. Well, then, from whom do evil influences come? Admitting that they come from Spirits at all, we say they are made by Spirits on the plane of life which corresponds to their mental attributes, and we infer that this plane and manifestation is a step in advance of their earthliness. As on earth, so in heaven, the manifestation of natural life and unenlightened Spirit on our plane seems to be evil to the advanced plane of life and Spirit. Else how could there be vegetable and animal poisons? Indeed, how could there be devouring beasts and reptiles in men? What would be thought of persons who should call certain vegetables, small spires of grass, small trees, evil, also call your apples and unripe strawberries evil. But is it not as proper as it is to stigmatize the manifestations of human life and Spirit on the lower plane as evil? What is the moral difference between an unripened Spirit and a green apple? We know full well that deplorably green specimens of humanity go to the Spirit-world hourly, and they are so fond of teaching on their plane as those in more advanced states. They say the best they know, and what more will a sensible man ask, except that mortals learn to discriminate between that which is adapted to their plane and use, and that which is not, and to treat those who are where they have been, respectfully? The truly divine or Christian man will look with compassion on the manifestations of life and Spirit by those who are struggling through states and conditions inferior to his own.

There is a mutual impossibility for spirituals to corrupt mortals. Men here in advanced states are in communion with those in states inferior to themselves, and they are not corrupted by it; neither can they be through communion with Spirits on similar planes. No mortal receives a communication from a Spirit as authoritative and true, which does not in some degree minister to his physical, mental, and spiritual needs. That is to say, men do not receive and act on communications from Spirits, but from anybody else which do not coincide with their inclinations and judgment. Does it corrupt the sturdy oak that a little scrub oak is trying to live and grow up by its side? Does it corrupt a wise parent that his child prattles nonsense to him in his lap? The idea is preposterous.

Now, then, suppose that men enter the Spirit-world as they leave this, and talk, and act, and exhibit the same characteristics that they did here, what of it? Are we necessarily more corrupted by them than we were while they were with us? Must we accept as true from a Spirit that which we rejected as false while he was mortal? Is a man's lying made good to us as true by his dying his tongue out? There are persons who are in states and conditions to accept as true the utterances of a priest or squaw, simply because a priest or Spirit utters it, can scarcely be worse off. There is no danger of corrupting such persons. They are in as legal a condition as they can be.

We said that Spirit is the purer, more refined, and is the portion of man, and, notwithstanding the characteristics of Spirits may differ, each one is in a condition adapted to that which he occupied while in the flesh, and hence it follows that the communion with Spirits is more elevating than communion with mortals.

We by no means claim that all who communicate with Spirits are necessarily and altogether made holy and righteous thereby; neither that in all cases Spiritualism has transformed its devotee into a better person, even as far as external appearances show; but, at the same time, experience and observation prove the fact that modern Spiritualism is a new and potent element of reform and progress, and that to the rap a man hears commences the work in him. How people come to the idea that modern Spiritualism tends to evil, when in fact it is but the setting of the moral police of the heavens to watch, instruct, and elevate humanity? The presence of a little child will generally prevent men from committing crime; what, then, must be the result when men come to realize the fact that their children, wives, husbands, parents, friends in the invisible world, see them, know their secret desires and thoughts, and bend over them in all loving affection, anxious of their reform and progress? If these influences are to be set aside as of no reformatory virtue, then shut up heaven, annihilate God, spurn virtue, and run riot in sin.

NET WEAVING REVEALED FROM HEAVEN.

If the reader will turn to the 19th chapter of Isaiah, he will find it stated that the Lord was moved with great wrath toward the people, inasmuch that he confounded their knowledge and destroyed their skill in works. They possessed the art of weaving nets for catching fish, which art the Lord suddenly and utterly took away from them, so that they remembered it no more. This was considered a great calamity to those people, and in making nets men have ever since been compelled to tie the knots by hand. There is no estimating the amount of time and money that have been spent in efforts to recover the lost art. Without rummaging over the pages of history at this time, to make a full record of the efforts which have been made for this object, suffice it to say that Napoleon, during his reign, expended enormous sums of money to recover the lost art of net-weaving, but failed, and the art has not been discovered until within a few years.

Recently, while lecturing at New Haven, a gentleman (Mr. Van Husen, aged about fifty years, we should judge, and of very respectable and intelligent appearance) made known to us some of his curious experience, and among other things stated that several years since, and before modern Spiritualism was known, Spirits commenced their visits to him. They claimed to be old patriarchs who lived in the days when nets were woven by machinery, and we believe they claimed to have worked the machines, and promised to reveal the process to him if he would follow their instructions in building a machine, which he consented to. These Spirits then told him how to commence, and he made piece by piece as directed, without clearly understanding its use, or how it was to operate; and in this way he constructed the numerous pieces, and then they told him how to put them together. He followed their instructions implicitly in all things, and the result was a perfect machine, and we saw it weaving nets in New Haven. It is wonderful to see the machine tie three hundred and sixty (if we remember rightly) knots in a minute.

After the machine was constructed, Mr. Van Husen began to consider the possibility and propriety of taking out a patent for the invention; and this brought up the question as to whether it was an invention of his own, or a revelation from Spirits. If it was a disclosure from the Spirits, it was not, of course, an invention of his own, and therefore he could not, truthfully to his own experience and conscience, make oath to being the inventor, and he was in a serious difficulty concerning the matter. He applied to the spiritual guide of the place, the Congregational minister, and asked him if it was lawful or possible for him to have a revelation. He was answered no. He then made known to the minister the facts in the case, and asked him whether, under the circumstances, it would be right to apply for a patent, and make oath that he was the inventor. The parable is stated; read Isaiah 19, and revolved it over in his own mind. He said he must have further time to decide the question. A few days after, Mr. Van H. applied for the decision, and found that he had taken the matter seriously to heart.

and was in great trouble about it, and said he could not take the responsibility of sending the case out that there was to be a meeting of his denomination's ministers in a few days, and he would lay the matter before them and ask their good counsel. He did so, and they were all in the same quandary. After discussing the matter, they deferred the decision to the next meeting, in the mean time each agreeing to search for industry and light to help them give a decision which should not involve perjury nor the destruction of a soul.

At the next meeting, the counsel of ministers could not agree that there could be any revelation, and that the man had not stated the fact truly, for there was the machine to verify a revelation or an invention; but the Lord had locked the machine out of the minds of mortals, and they could not have, he had allowed mortals to set his angel at defiance by inventing another one. Therefore they could not decide the case. The sympathies of a neighboring minister overpowered his priestly bigotry, and he advised him to take the oath of secrecy, notwithstanding it was a revelation.

We doubt not that many claimed inventions rest on revelations; and did our judiciary recognize the spiritual source of information, it is probable that one-half, at least, of the so-called inventions would be decided to be revelations, and the patents would thereby become invalidated. If the popular theories of Congregationalists be correct, we do not think it is a matter of much consequence to the man whether he invented the machine, and thus thwarted the Lord's anger or whether the Spirits of the old weavers revealed it to him, since either would damn him. Nevertheless, it is interesting to know whether the machine was *invented* or *revealed*.

There is now is more to be said about this case which we do not clearly enough remember to state at this time; but we firmly believe that the construction of the machine was revealed from Spirits, and that its being revealed is susceptible of proof which is beyond all question. Then what is the important significance of the case? First, that Spirits who lived on earth from two to three thousand years ago, communicate with men to-day. Second, that Spirits remember things of the mortal sphere which were blotted out of their minds while on the earth. Third, Spirits reveal the skill and ingenuity of their own time to the living present. Fourth, spiritual intercourse has and is doing good to mankind.

NEW PUBLICATIONS.

Compendious of the origin, history, principles, rules and regulations, government, and doctrines of the United Society of Believers in Christ's second appearing, with biographies of Ann Lee, William Lee, James Whittaker, J. Hocknell, J. Meacham, and L. Wright. by F. W. Evans. New York: D. Appleton & Co. Pp. 150.

In this book are compriled the important points of information concerning the origin, history, regulations, etc., of the Shakers, that hitherto have been distributed through some five or six larger volumes; and by a judicious selection and arrangement of the facts most interesting to the outside world, Friend Evans has succeeded in making a very readable volume. The Shakers expressly claim to found their system of doctrines upon a special divine revelation, vouchsafed to a few of their original leaders; and from the first, spiritual intercourse has been frequent among them. Their claims to intercommunication with the denizens of the invisible spheres rest on precisely such phenomena as have latterly been conspicuously displayed before the world's people, and which have given rise to the movement known as modern Spiritualism. In this volume are incidentally recorded several facts precisely analogous to many that have been witnessed by Spiritualists, and among these facts are to be of a physical as well as a mental character. It was by visions, revelations, and interior impulses, which she was too simple-hearted and unlettered to even doubt, counterfeit, and too pious, devout, and honest to have any desire to impose upon the credulity of others, that Ann Lee, of Manchester, Eng., drew around her, about one hundred years ago, a circle of minds which constituted, if not the beginning, the first definite stage of the movement of which this book is the general expositor.

Among the many persecutions to which she was subjected by her profession, was an accusation of blaspheming, for which she was told that her tongue should be bored through with a hot iron, and that her cheek should be branded. She was brought before four clergymen of the Established Church, who demanded that, in verification of her claims, she should speak a foreign language. She told them that unless the demand had the power of God, she could not do that. She was, however, spoken upon, and spoke four hours, after which these ministers, being great bigots, declared that the last spoken in unknown tongues differed from

The following is quoted from the testimony of James Whitaker, one of "Mother Ann's followers," in narrating how she and her company were on board of a ship, bound from Liverpool to America:

"When we were ready to go, Captain [illegible] and [illegible] the captain was greatly alarmed, and [illegible] to leave the vessel if we expected the offence. But we believed it better to obey God rather than man; when we felt a gift of the Spirit, we went forth in the same manner to worship him. Feeling to bless the provisions, Thus we greatly enraged the captain, that he attempted to put his threat into execution. This was the time of a storm; and the sea all around a leak, occasioned by the starting of a plank; and the water flowed in so rapidly that, after all the pumps were put to work, it gained upon us very fast. The whole crew were greatly alarmed, and the captain turned to me as a prophet, and said all would perish before morning. I told Mother Ann and her companions in God and with Christ, be of good cheer; there shall not a hair of our heads perish; we shall arrive safe in America. I just saw two bright angels of God standing by the mast, through whom I received this promise. We then encouraged the seamen, and we all lay down peaceably under at the pumps, when there came a great wave which struck the ship with such violence that the plank was forced into its place, and all were saved from the storm."

Those who are familiar with modern spiritual manifestations and interpretations, however, will not regard facts of the above character, remarkable as they are, as proof of the divine origin of Shakerism. But there is no doubt that Shakerism with its theological and social tenets, involves some important truths, though, like many other systems from which the reformer would gather the elements of a general and Catholic system, it would have to be passed through a sieve before it could be made practically available to mankind at large.

"THE CIRCASSIANS AND FRENCH CIRCASSIANS." By G. L. Dixon.

This interesting and useful volume furnishes a graphic account of the doings of the French in Northern Africa, and of their melange with the Moors, Arabs, Kabyls, and Jews. It is another gem from the indefatigable American traveler, G. L. Dixon, Esq., who, a short time ago, delighted us with his Tour Down the Danube, along the shores of the Black Sea, over Mount Caucasus, and through Georgia and Circassia.

In the SPIRITUAL TELEGRAPH of July 24, 1858, we had occasion to notice Mr Dixon's glowing episode of Algiers, Malta, Egypt and his time-honored monuments, entitled "The Pyramids."

The volume before us is on a part of the world in which every inquiring mind must feel a deep interest; for who is not desirous to hear and read about a region that has been successively swayed by Paganism, Christianity, and Islamism? Who is not eager to behold a whole procession of Carthaginians, Numidians, Romans, Vandals, Moors, Arabs, Kabyls, and French? Who will not spend some hours in evoking Dido, Hannibal, Scipio, Jugurtha, Cato, etc.? Mr Dixon touches upon all these heterogeneous topics with a rare sagacity, interweaving recent events, discoveries and statistics. The style of this book is easy, flowing and eminently calculated to impart useful instruction and practical knowledge. The philosopher, historian, moralist, antiquary, philologist, geographer, and ethnologist, may each and all find material for their speciality. Neither are the merchant manufacturer, and agriculturist forgotten in this varied panorama. The equestrian and sportsman may enjoy glowing accounts of races and sports; as French and Arab horsemanship are most amusingly contrasted, and equine crossings fearlessly introduced to show the various breeds. Even the planter may witness experiments in his particular pursuit, and smile at the abortive cotton-growing attempts footed by English gold.

After having read histories of past events, and of nations swept away by the club and flow of time it is pleasant to peruse a book where author has seen the passenger and scenes he describes, and is capable of contrasting them with those that figured in the same country in past ages. The American mind is admirably calculated to perform this task in a practical way. In proof of this we have but to cite Prescott, Stephens, Squier, Wise, Dixon, etc., who relate what they found without reference to church or state.

J. A. WEISSE, M. D.

"The Crescent and French Cross" was published by Derby & Jackson, New York. Price, $1; postage 27 cents. May be had at this office.

SPIRITS CARRY PONDERABLE OBJECTS.

Louisville, April 1, 1859.

[illegible] I have been and heard of the fact that about the power of Spirits to move or carry material objects. I can say truly I have the best of evidence of the truth of such manifestations of Spirit power. I have always had more hesitation of such power in some cases than more recently I have been able to feel it [illegible]

On the night of last December we formed a circle at our house. It was said to them if we could believe the directions given to through the raps, they would try and [illegible] a table for all kinds of physical manifestations. We always attached our positivity attached to what they stated as to what they never have positively said. They would tip on and on till they stopped and by to [illegible]. We have good circles, the [illegible] and [illegible] and [illegible] and [illegible] manifestations. The figures seem to have the power to give all kinds of manifestations required in the room, where we sit for the circle. There are [illegible] of us mediums. It has only been about two weeks since the figures began to say anything audibly.

[illegible] I have never doubted any of the manifestations I have given of, but I would not credit them. We have seen of the power of figures to carry material things of the distance of one hundred miles in the shortest time. When I at liberty, I could tell the whole circumstances of the case but to you I have not the [illegible]. We often have the figures when in the circle to send to things from different parts of the house and sometimes from outside of the house entirely.

Now the three things we have to be true. How do you account for their power over matter at such distance from the mediums? They say they carry the power they obtain from the mediums; [illegible] provided an other influence intervenes between them and the object designed to be obtained. Formed a medium, consciously or otherwise, to carry the object to its destination. We may [illegible] something similar to having an operator at each end of the wire. Will you be good enough to notice this, and give us your opinions? There seems to be a gradual progress in our circle. The manifestations which were formerly made to have commenced with manifestations often from a strong to complete of [illegible]. Yours in haste, etc., A. J. TURNER.

We are grateful for the foregoing testimony respecting the carrying of ponderable objects by Spirits. So much material wisdom or nonsense has been given to the public of late respecting this subject, that some of our friends, and friends of the cause, too, are afraid to testify to the physical manifestations, done by Spirits, and some even distrust their own senses in favor of theories. We deeply know that Spirits recognize themselves in human form, to appear to our natural senses the same, or similar, as to the flesh and bones, and external appearances as recognized not our neighbors. We have often seen them, felt them, and heard them speak—heard them sing, heard them whistle, etc., etc. We have not seen, felt and heard them by any spiritual vision or sense, but by our natural senses, and we know these things over. But not remembering to have ever been a Spirit, we do not know the philosophy of the case, or precisely how they do these things. We must reject all philosophy which does not cover the facts, and honor our senses. We are glad to have people ask questions, and we are not in the least ashamed to say we do not know every thing, and therefore can not give a satisfactory answer to all questions.

The facts seem to indicate that Spirits live, move, recognize themselves in physical form, and that they speak and move ponderable objects, as independently of men as living men do of Spirits. As to how they do these things we do not know, but are trying to find out. We solicit everybody who has witnessed spiritual facts, to state them minutely and honestly. Facts are the basis of everything worthy to be dignified by the term philosophy.

Selfish Conceptions of Individual Rights.

We learn from the *Sonora Herald* that a strong prejudice exists in Shasta county against the Chinese miners, and that resolutions had been passed, giving them until the first of March to wind up their business and leave the place, otherwise a war of extermination would commence. Some of the parties opposed to the Chinese are asking the Legislature to increase the tax on them, and to put them under such other burdens as to drive them away.

Upon any equitable conception of individual rights and of government, we can not conceive why a Chinaman has not the same right to dig in the earth for that which is valuable to himself and others, or to cultivate the soil, as any body else. The fact that he was not born in this country, does not impair his natural right to live here, and to be protected in an honest industry. We wish for the practical application of the principles of government, which are higher than self, and higher than towns, states, nations, hemispheres—broad enough, indeed, to shield all humanity and its rights everywhere. Let us try to develop a broader and more equitable social relation.

MISS Miss Hardinge will occupy the desk at Lyceum Academy each Sunday during the month.

[illegible] AT CLINTON HALL

[illegible]

It is not our purpose at present to inquire who God is, or where He is, or whether or not there is a God. But we intend to investigate principles, their capabilities and their results. It has been supposed that the number of the different gods is equal by harmony or limited to the number of different nations, races and conditions of men, whereas the number is only limited by the number of human beings on the earth who are capable of forming an ideal conception of a god. Every one has his own god, designed and fashioned and endowed according to his own thoughts of him, and this image, carved out in the mind, he might as well be of wood or stone, is the veritable idol which each one worships. It is the manifestation of principles upon I have drawn the image across the human heart, and image of each image one of the human idiosyncrasies, is to not my faith but the faith of the principles which I hold to be true and correct.

What is a principle? A principle is a force—a power. All principles or powers exist something to be. If these principles are but powers, or ministrings of God, then God himself is limited and circumscribed by law, and is therefore finite. Who made these principles? That is almost as hard a question as "Who made God?" If he could have made himself, they could have made themselves. If we can think, or conceive of his being self-existent, we can as easily conceive of their being self-existent. Let us acknowledge, therefore, only so far as we know—the great blank beyond, which to us is yet unintelligible—as though it were not, we will come day or other come up to—and it will then become knowledge to us. Till then, let us think that to us it is unintelligible.

We recognize two great principles in nature. They are, the positive and negative, or the male and female, or the centrifugal and centripetal, or the electric and magnetic, or love and wisdom. Why should there be but one? And how happens it that that one is a male? If there is a God father, there must be a God-mother. Principles, or powers, are invisible—we can give them no shape; yet they are terrible—they pervade. That the two principles are necessary to produce any result is evident. Take the magnetic telegraph for instance. Without the positive and negative currents, the male and female forces, there could be no transmission of thought.

Principles, or creative powers, work from nucleii, and in the beginning manifested their first work in the formation of worlds which were analyzed in their chaos, or in their vast globes by the crucible and test tube of the chemist, or by the telescope and the rules of the astronomer are found to be the works of the positive and negative principles—the male and female forces. Through the operations of these forces, this globe was earth, stone, and by them it is endowed to the orbit, revolving with that mathematical force and precision which principles alone give. The time upon our when the earth was supposed to be flat, and stood upon an elephant's back, and it upon a turtle. We have not improved in much by supposing that the earth is swung upon the finger of God, or rests upon his broad shoulders. So, in mathematics, circles and revolutions are equal, and therefore that earth rest upon something—perhaps the elephant—and so we get back to the turtle upon only by a little longer route.

The earth did not produce plants at first, because a world not principles work by themselves. Talk about that earth being what be produce—it is folly. Everything is dependent upon conditions. With conditions the organic, the force the material come forth; without conditions nothing can exist.

Recently the sun is positive, the earth negative. The sun engrossed the earth towards, and evident there was the magnetic and the centrifugal, the male and the female, there is an negative force produced, and due be sense. The sun magnetic the earth. Heavens the sun, and the life of the earth is great. Heavens the earth and the planets, and the sun not give us life, and cannot us life.

Geology has demonstrated the order of processes—the earth growth of these two principles, the male and the female. First the organic, then the vegetable, then the animal, then the man. The lower orders of each approaching first, and the higher last. Why this order? Why did we all come north at first? Because principles are limited in their results by conditions. The principle of vitality in the seed can not produce without the necessary conditions. So the earth was not in fitness to proper conditions to be a component, it had no objects of the higher inspirations or aspirations of the sun, but only by the earth's own attainment did it become capable of the higher aspirations of the sun, and then higher organic forms came forth, successively.

[illegible] and human, and learn we are that each locality has its peculiar types of plants, and animals, and man. This is the demonstrated science of geology, which laughs at the absurdity that there was but one center of creation, when, in truth, there are as many centers as there are continents, and climates for every tribe of the earth. The African is the native born son of Africa, and has inhabited that continent since beyond the memory of man. The white man is an emigrant upon the American continent, and when he first visited its shores, he found the red man dwelling where science has since demonstrated that he has dwelt for ages, and where he has now been the unmovable savage of the forest for thousands of years.

Life and death are co-equal. Death is necessary to life. What a mistake then to suppose that the sin of man introduced death upon the earth. One animal must feed upon another. It has ever been thus because the forces or principles in their nature make it thus, and no God has ever been able, or ever will, to make it otherwise. Just the tiny minnow hurrying from its pursuer rushing upon the waves to roll it into a harbor of safety, and upon the rushing current to carry it into a haven of shelter from its enemies, with the love of life and its fears, silently and deeply imploring for justice and mercy. But see! Behold the shadow down pouring upon the brink of the green grass, the worm lower trembling, and its shriek from shadow with fear. The shadow-eaters are near; it enters no value; but yet, were man to consider its prayer to God, it would be "Just this! mercy!" But no. The helpless African, for ages upon ages, has been the slave, and is still the slave, to endure the savage and the lash, and do the bidding of the higher types of man; yet he has sensitive souls, looks up to the stars and plants for justice and mercy. "O God, where art thou?" The shrieking horses of the red man, driven far north from the [illegible] by the PALE FACE, [illegible] heavy pressure of the white man, his destroyer, and the remnants of the millions that once were, cry aloud for justice and mercy. But no. Their fate is sealed. Nature's end of destroying a superior race and breed principles match forward, dead and killed, dealing with man, as with beast, and plant, and rock. It is thus that the weighter absorbs and overcomes the lesser; it is thus that nature machine immediately succeed through blood and carnage, and death and destruction, to her higher destiny—to the reproduction of higher forms. The invisible principles of the higher types of man is visible, and manifest the "image" in her earthly nature to the destructive forces which prove of their own powers, and the absorbing, light, heat, magnetism, they are but their own, because they were and where any other.

Worlds, then, were the first products of organization—man was the last. They are the Alpha and Omega of the male and female principles. Thus we see, as we ultimate, that the bride and groom in nature, which at first gave an manifestation of mind anywhere among, but the vast universe, have at last made for themselves an organization capable of evolving thought, and until that organization was formed, there was no thought.

SPIRIT PROMPTING.

Lynn, Mahoning Co., O., March 22, 1850.

Friend Fairchild: As you have asked for facts concerning spiritual manifestations, I have with others one, and would be very pleased, if I am wrong in the belief of its spiritual origin, to have some of the numerous opposers of Spiritualism to convince me of the fact. This may possibly be done; but until I am convinced without a shadow of a doubt, I shall continue to believe that the following lines were dictated to me by a power of mind which was separate from my own. The circumstances were as follows:

On the 23d of September last, in the morning, as I was returning my horses to my mill (which is by the roadside), you previous to going to the back part of the farm to plow, a stranger came along the road, and stopped to talk with me a short time. He wished to sell me a book which he said was a history of his being in the State prison in Kentucky, for an alleged offence. He said he came over there, I thought, a book which I did not then read, but handed it to my wife. Shortly passed on, and I went to my work. Since I felt impressed to go to the house, but did not work during my house yet, as I continued at work a short time, but I felt so strongly urged to go to the house, that I [illegible] to my [illegible] and went. My wife met me in the yard and said, "Mr. Shores has come back, and said he was impressed to come back here and take dinner." I was informed to go to the house; I was not impressed to stay with Mr. Shores, he was impressed to my desk in another room, took my pen and paper, and wrote the following lines, which were completed in a very short time. I came back and handed them to Mr. Shores, and I think I never saw a man more astonished than he was. He laughed and cried with joy, saying that they represented the trials he had gone through, together with the joy that he then felt in spiritual communion. The [illegible] have been the line in particular, and yet for all I [illegible] not of my composition, yet my hand wrote them.

S. S. [illegible]

When affection expresses and love of truth,
And all things in nature seem clothed in light,
Then angels commune the public that we need
And hatred and envy are banished as our land,
To draw from the spheres a palace in prayer,
And angels are ready to fall on all hearts.
They hover around us to have a present light,
And turn aside day the darkness of night.
Then gather the blessings in gardens of bliss,
With love on their wings they bring them to us,
And as in the garden of science we go,
They pass on before us their treasures to show.
Then open our vision that we may behold
The beauties of heaven that hangs over us all,
Of let us look to them the end in our need,
And to their wise counsels O! let us take heed.
O! then let our prayers be heaven wise
And all of our Father who rules the skies,
To send his bright angels to us here below,
To teach us his wisdom and goodness to know.

[illegible]

Where love's living waters forever do rolls,
And peace, love and freedom envelope all souls.

A VOICE FROM THE RED MAN.

[illegible]

O! hear ye that voice from the wilds of the west,
That voice from a nation of heaven, revealing
The wrongs by which you have thus brothers oppressed,
"Why are ye unto God and to you so appealing?"

Thirty years are all gone to the land of the brave,
Their wives and their mothers with hunger are wailing;
Their daughters are ravished, their children are slain,
O hear ye! and heed ye their voice of lamenting!

The souls of these children from their bodies and
Have passed from their dwelling, their wailing and sighs,
To dwell with companions their sires assembled have,
Who live like a shadow while ye are admiring.

O, Christians, behold them! Your sires have destroyed
Their homes and their harvests, their lands and their wealth,
Their cries in vain call they to heavy driven,
And slaughtered their sires and their prophets in stealth.

Look back, for the God of the nations hath risen
That you shall of our harvest the seed thus have reaped,
Take heed, lest your sires and your daughters shall weep
When Mercy shall with her flag unfurled and unfurled.

Hath Christians commanded the hands of your priests
And bound around your temples with scarlet
To give up the captives! the heathens inherit
Or God shall a witness both the author and wrath.

Remember the blood that your fathers have shed!
Remember the moment of wrath is greatest upon
Remember their anguish, the hopes of the dead,
And hand them unfurled to open or open.

Thus hear ye that voice from the wilds of the west,
That voice from a nation of heaven, revealing
The wrongs by which you have thus brothers oppressed,
"Why are ye unto God and to you so appealing?"

Friend and Correspondent and Subscribers.

We have been numbers of the Telegraph lying on our table which we will gladly send to the address of any person who will forward. They will serve as specimens, and they [illegible] and induce many to subscribe.

MRS. SPENCE'S LECTURES AT CLINTON HALL

[illegible] continued, page 6.

It is not our purpose at present to inquire who God is, or where He is, or whether of one there is a third. But we intend to investigate principles, their capabilities and their results. It has been supposed that the number of the different gods is supposed by humanity, is limited to the number of different colors, races and nations of men, whereas the number is only limited by the number of human beings on the earth who are capable of forming an ideal conception of a god. Every one has his own god, shaped and fashioned and endowed according to his own thoughts of him, and this image, carved out in the mind (it might as well be of wood or stone), is the veritable idol which such one worships. If, in the investigations of principles, I take down the sponge across the human heart, and wipe off such images one of the human affections, it is not my fault, but the fault of the principles which I hold to be true and correct.

What is a principle? A principle is a force—a power. All principles or powers work something to law. If there principles are law, powers, or religions of God, then God himself is limited and circumscribed by law, and is therefore finite. Who made these principles? That is almost as hard a question as "Who made God?" If he could have made himself, they could have made themselves. If we can think, or conceive of his being self-existent, we can as easily conceive of their being self-existent. Let us acknowledge, therefore, only so far as we know, the great blank beyond, which to us is just nothingness, as though it were not; we will cease to or rather cease up to—and it will then become knowledge to us. Till then, let us think that to us it is nothingness.

We recognize two great principles in nature. They are, the positive and negative, or the male and female, or the masculine and feminine, or the electric and magnetic, or love and wisdom. Why should there be but one? And how happens it that that one is a male? If there is a God before there must be a God-then-positive. Principles or powers are invisible—we can give them no shape; yet they are be felt—they pervade. That the two principles are sufficiency to produce any result in existence, take the magnetic telegraph for instance. Without the positive and negative currents, the male and female forces, there could be no transmission of thought.

Principles or creative powers, work from center and in the beginning manifested their first work in the formation of worlds, which when analyzed in their stones, or in their rent globes by the mountain and bowlders of the element, or by the telescope and the motion of the universe, are found to be the results of the positive and negative principles—the male and female forces. Through the agency of these forces, this globe our earth, moves; and by them it is sustained in its orbit, revolving with that mathematical force and precision which principles ever give. The time upon our globe when the earth was supposed to be flat, and stood upon elephant's back, and it upon a turtle. We have not supposed it much by supposing that the earth is resting upon the finger of God, or rests upon his broad shoulders, for, as mathematics unless and revolution are equal, and therefore God must rest upon something—perhaps the elephant—and as we get back to the turtle upon only by a little longer route.

The earth did not produce plants or trees, because it could not; principles work by substances. Talk about God creating what he pleases is folly. Everything is dependent upon conditions. With conditions the crystal, the flower, the animal came forth; without conditions nothing can come.

Relatively the sun is positive, the earth negative. The sun impregnates, the earth receives, and without these two the impregnator and the receiver, the male and the female, there is no impregnation from production and no birth. The sun impregnates the earth. Impregnates the sun and the life of the earth is gone. Removes the earth and the planets, and the sun can give no life and receive no life.

Geology has demonstrated the order of production—the vegetable growth of these two principles, the male and the female. First the crystal, then the vegetable, then the animal, then the man—the human embryo of each approaching first and the highest last. Why this order? Why did not all come forth at once? Simply because principles are limited in their results by conditions. The principle of adapting in the seed can not produce the vegetable, the earth can not produce the animal, nor the animal produce man, or rise to proper conditions to be a component, or had no regard of the higher inspirations or aspirations of the soul, but only by the earth's own adjustment did it become ready for one of the higher aspirations of the soul, and then higher aspirations forces came forth successively.

Conditions vary with localities, and hence we see that such locality has its peculiar types of plants, and animals and man. This is the deep-rooted error of today, which laughs at the antipodals idea that there was but one center of creation, when, in truth, there are as many centers as there are conditions, and almost one for every animal of the ocean. The African is the native born son of Africa, and has inhabited that continent time beyond the memory of man. The white man is an emigrant upon the American continent, and when he first visited his shores, he found the red man dwelling where science has since demonstrated that he has dwelt for ages, and where he has ever been the untamable savage of the forest for thousands of years.

Life and death are congenial. Death is essential to life. When a mistake there to suppose that the sin of man introduced death upon the earth. One animal must feed upon another. It has ever been thus, because the forces or principles in their sphere make it thus, and as God has ever been able, or more fit, to make it otherwise. See the tiny minnow hurrying from the pursuer rolling upon the waves to roll it into a harbor of safety, and upon the rushing squirrel to convey it into a haven of shelter from its enemies, with its love of life and its fears silently and deeply imploring for justice and mercy. But see! Behold the mighty shark pouring upon the track of the poor prey, its warm heart throbbing, and its delicate form shaken with fear. The fish-eaters are near; it offers no resistance; but yet, were man to consider its prayer to God, it would be "justice! mercy!" But see. The helpless African, for ages upon ages, has been the slave, and is still the slave, to endure the savage and the lash, and do the bidding of the higher types of man; yet he has sometimes awaken, looks up to the stars and pleads for justice and mercy. "O God, where art thou?" The bleeding bones of the red man whitens the vast [illegible] the prairie to the Pacific, and they cry out against the heavy tyranny of the white man, his destroyer, and the remnants of the millions that once were, cry aloud for justice and mercy. But see. Their fate is sealed. Humanity and of destiny is upon man and beast; principles search forward, dead and blind, driving with man, as with beast, and plant, and rock. It is these that the mighty shaker and overturner the heart; it is these that nations sometimes irresistibly onward through blood and carnage, and death and destruction, to her higher destiny—to the regeneration of higher forms. The irresistible power of the higher types of man is visible, and "manifest destiny" is but another name for the instinctive forces which guide of their own powers, and the chemistry, light, heat, magnetism, etc., are not but their own, because they can not stay any other.

Worlds, then, were the first products of organization—man was the last. They are the Alpha and Omega of the male and female principles. Then we see, as we compare, that the bride and groom in nature, which at first gave an manifestation of mind, are found throughout the vast universe, have at last made for themselves an organization capable of receiving thought, and until that organization was formed, there was no thought.

SPIRIT PROMPTING

Lorain, Monroe Co., O., March 22, 1853.

Friend Fishbach: As you have asked for facts concerning spiritual manifestations, I herewith submit one, and would be truly pleased, if I am wrong in the belief of its spiritual origin, to have some of the numerous opponents of Spiritualism to convince me of the fact. That may possibly be done; but until I am convinced without a shadow of a doubt, I shall continue to believe that the following lines were dictated to me by a power of mind which was separate from my own. The circumstances were as follows:

On the 23d of September, 1850, in the morning, as I was returning my horses to my mill (which is by the roadside), previous to going to the back part of the farm to plow, a stranger came along the road, and stopped to talk with me a short time; he wished to sell me a book which he said was a history of his being in the State prison in Kentucky for an offence he had committed. He said his name was Brown. I bought the book, which I did not then read, but handed it to my wife. Brown passed on, and I went to my work. About 11 o'clock I felt impressed to go to the house, but did not yield to the impression yet, as I continued at work a short time, but I was so strongly urged to go to the house, that I yielded, very reluctantly and went. My wife met me in the yard and said, "Mr. Brown has come back, and said he was impressed to come back here and take dinner." I was informed to go to the house. I was not impressed to stay with Mr. Brown, but was learned to my desk in another room, took my pen and wrote the following lines, which were completed in a very short time. I came back and handed them to Mr. Brown, and I think I never saw a man more surprised than he was. He laughed and cried with joy, saying that they presented the trials he had gone through, together with the joy that he then felt in spiritual communion. The [illegible] have been for him in particular, and yet for all. I claim no merit as my composition, yet my hand wrote them.

B. S. [illegible]

When affections expiration and love all made,
And all things in nature were clothed in night
When nature's monopoles the profits that we read
And hatred and envy are hanged on my head,
To show from the spheres a nature to grace,
And angels are standing to bid us of heaven,
They have command us to have a present light,
And have note day the darkness of night.
Then gather the treasures in goodness of love
With love as their wings they bring them to us,
And as to the paths of science we go,
They pass on before us their treasures to show.
They open our vision that we may behold
The treasures of heaven that hanging around us,
O! let us look to them for aid in our need,
And to their wise counsels O! let us take heed.
O! there lies our prospect to heaven alike
And all of our Father who rules the day,
To send his blest angels to us here below,
To teach us his wisdom and goodness to know.
[illegible]
Bending us with them to their happy home,
Where love's living waters forever do roll
And peace, love and kindness envelope each soul.

A VOICE FROM THE RED MAN.

BY O. W. GARDNER.

O! hear ye that voice from the wilds of the west,
That voice from a nation of honest, revolving
The wrongs by which you have thus brothers oppressed,
Ye are wise and God and to you we appealing?

Their sons are all gone to the land of the brave,
Their wives and their mothers with hunger are dying
Their daughters are outcast, their children are slaves,
O hear ye! and heed ye their voice of wretched!

The souls of their children from their home and
Have moved from their hunting, their valleys and hills,
To view with compassion their sons enslaved, bound,
Who are like a shadow which is on our [illegible]

O Christians, behold them! Your sons have wrought
Their homes and their harvests, their lands and their
Their wives in wretch they to heaven shrieked,
And slaughtered their sons and their products [illegible]

Take heed, ye the God of the nations hath sworn
That man shall of no harvest the seed that have sowed
Take heed, lest your sons and your daughters shall mourn
When Mercy talks with her dog stained and wounded

Hath blinded and removed the heads of your people
And hurled against your company with remorse
O give up the captives! the heathen release!
Or God shall a reckoner with the nation and [illegible]

Remember the blood that your fathers have shed
Remember the wound of earth's greatest [illegible]
Remember their children, the hope of the dead
And hear them entreated to open an eye.

Then hear ye that voice from the wilds of the west,
That voice from a nation of [illegible] revolving
The wrongs by which you have thus brothers oppressed,
[illegible] God and to you we appealing!

Friend our Correspondents and Subscribers

We have been numbers of the Telegraph [illegible] which we will gladly send to the address of any [illegible] will [illegible]. They will serve as specimens, and [illegible] and [illegible] them to subscribe.

[illegible] country. Those who are unacquainted with chop-sticks, will have an opportunity of [illegible] from them in the [illegible] of a mandarin, [illegible] as those used by common people. The [illegible] to the [illegible] Museum.—Bristol Adv.

A DREAM OF A REALITY—THE DOCTOR'S BLISTER.

Dr. [illegible] of Knoxville, in Tennessee, [illegible] and earnestly believes [illegible] the greatest agents in the world for strengthening the spinal column. [illegible] it is the constant subject of his thoughts by day and his dreams by night. A few evenings ago, the worthy physician retired to bed with a [illegible] book in his hands, intending to read a few pages before taking the path of Morpheus. [illegible] slumber overpowered him, and he fell asleep, leaving the candle burning. Not long had he slumbered, ere he dreamed that he was very sick, and [illegible] another physician to prescribe for him. The other physician felt his pulse, took out his watch, and said that a large blister must be applied to his patient's back instantly. His confidence in his brother practitioner was at once established firmly, and he submitted to the plaster [illegible]. But scarcely had the blister touched his skin, when he seemed to be all on fire, and his agony was beyond description. In vain did he implore the adviser to take it off, the stern disciple of Esculapius only nodded his head, and said that it was "the best thing in the world for the spinal column." Poor Dr. R. writhed in torments, until forbearance ceased to be a virtue, and he [illegible] to tear off the blister. The act awoke him, and he found the bed-clothes in flames. The [illegible] had ignited from the candle, and it required some effort to [illegible] the flames. Having done so, the doctor put his hands behind him to pull down his shirt, and discovered that that useful garment was burned away to the very waist-band. Thus was the visionary blister accounted for, and Dr. R. lay down [illegible] to prove the efficacy of a blister on the spinal column, by [illegible] test of experience.

A LOSS OF THREE THOUSAND LIVES.

Near Taganrog, on the sea of Azof, a catastrophe occurred about the beginning of February last, [illegible] involved a loss of life [illegible] by [illegible] earthquake or volcanic eruptions. It appears that over 3000 inhabitants of Taganrog, relying upon the promise of fair weather made by the gradual [illegible] and the cloudless sky, proceeded to the Azof Sea to indulge in the sport of fishing, [illegible] a favorite pastime of that region. The atmosphere continuing serene, the party were lulled into a feeling of security, and [illegible] farther than usual upon the ice in the hope of obtaining a [illegible] haul. Suddenly a breeze sprang up from the east which grew [illegible], whirled the loose snow and the particles of ice [illegible], and before long succeeded in detaching the ice from the [illegible]. The large ice-field then broke into numerous pieces, [illegible] with their terrified and anxious human freight, drifted toward the [illegible] sea. No assistance could be rendered the unhappy beings by their frantic relatives and friends on shore, and within two hours not a sign of life was visible on the surface of the sea. On the 1st [illegible] a cake of ice drifted on shore, upon which were five of the unfortunates, three of them dead, and the other two [illegible] insensible. The two latter—a girl and an old man—were restored by means of the usual appliances; the girl, however, survived but a few hours. The man recovered but lost the use of his tongue—a consequence, probably of the fright caused by the scenes he had passed through. He prepared a written narrative of the occurrences of that fearful night on the Azof. By the catastrophe, at least 3000 persons found a watery grave.—Boston Post.

TAKING A CENSUS.

Never gave you a history of my census-taking, I believe. Well, I took Jim Walker's place while he was laid up in Chicago, and I had some tough customers, I tell you. I came along one day to a cabin some four or five miles from any neighbors; in answer to my knock an old woman, about forty came to the door.

"How d'ye do? Walk in; folks all gone; take a chair; were you wantin' to see my old man?"

"No, madam," said I, after accepting her invitation. "I am taking the census."

"The what?" said she.

"The census of the people, the——"

"Oh, la! well, you won't find much sense in the people about here; the fever'n ager's shook it all out on 'em."

I proceeded to explain.

"Dear me, I thought you might be a magnetism man or a phrenologer."

I proceeded to get her husband's name and age, also the children; but when I asked her age, she came down on me flat; I smoothed it over, however, and let it go. Rising, I said:

"Is there any one else in your family?"

"There's Aunt Sally, but you don't want her name do you?"

"Certainly, ma'am," I replied, and proceeded to take it at once.

"Then there's old Jerry, but he's a'most gin out this fall. I don't think the poor feller'll last to another spring."

"Jerry—what's his other name?"

"Oh, he haint got no other name; we never call him nothing else."

"How old is he?"

"Why let me see; fifteen, twenty, twenty-six—he must be hard on to thirty."

"An old man at thirty?"

"Lod sakes! Who's talkin' about old man? I'm tellin' you 'bout the old hoss."

Perhaps I didn't pick up my hat, perhaps I didn't take a very hasty leave; well, perhaps not.

Sound Advice to Young Men.—Keep good company or none. Never be idle. If your hands can not be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above anything else. Your character can not be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that no one will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency with tranquillity of mind. Never play at any game of chance. Avoid temptation, through fear you may not withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out of it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent if you would be happy. Save when you are young, that you may spend when you are old. Read over the above maxims at least once a week.

KEEP POTATOES FROM SPROUTING.

A correspondent in the Country Farmer says:

"To keep potatoes intended for the use of the table from sprouting from spring until new potatoes come, take boiling water, pour into a tub, turn in as many potatoes as the water will well cover, pour off the water, handle the potatoes carefully, laying up in a dry place in bunch only one layer deep, and see if you do not have good potatoes the year round, without hard sprouts and watery ends caused by growing. The neighbor I got my information from says he has never failed, or had any trouble from spring to spring. [illegible]"

I believe it is Hannah More who wrote—

"War slays her thousands, but destructive pleasure
[illegible] ten thousand slays."

Truer words were never uttered! If there were in this country a registry-general of deaths from vicious habits I believe the whole community would be startled with horror and amazement. We listen calmly to tales of consumption, of decline, and various other diseases, but we little think how in a great majority of cases the causes of death are the direct and immediate results of profligacy. I have often stood beside a young man's bed and watched the lustrous eye, the flushed cheek, the marble brow, and the wasted hands; and when disease was accomplishing its last exactions, how awfully have the words risen upon the lips, uttered in those presence-chambers of the great avenger, "The wages of sin is death." Such spectacles are not rare—they are common; they crowd our hospitals; they are far more numerous than we imagine in our homes. In such a scene, what is the profit of profligacy? What has the dying youth gained? He has gained a loss. Gained the world's pleasures—gained a moment's [illegible]—gained disease—gained death! The happiness of a home—of a fireside—of worldly comfort—the blessings of children—the smiles of true and faithful love—all permanent happiness and future blessedness—all, all have been bartered for a present possession, and a few moments of indulgence.—Believe.

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.

Mrs. Emma Hardinge will lecture at Dodworth's Academy next Sunday, morning and evening.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Clinton Hall (Astor Place) this (Tuesday) evening, April 12, and on Saturday, the [illegible]; also on Tuesday and Friday of next week. Admission 15 cents; tickets [illegible] the rest of the course [illegible]. Lectures to commence at a quarter [illegible] o'clock. Tickets, to be had at the Hall, and at S. T. Munson's 5 Great Jones street.

L. J. Pardee in Providence.

L. Judd Pardee is engaged to speak for the Second Society of Spiritualists in Providence, Rhode Island, during the month of April, during which time his address will be, Providence.

Card from Miss Hardinge.

Emma Hardinge begs to announce that her permanent address will be, in future, care of Mrs. E. J. French, No. 8 Fourth Avenue, New York. As she designs to start early in September next for the West and South, she requests applications to be addressed as above, as soon as possible, in order that she may arrange for as extended a route as her time will permit. Emma Hardinge will speak in New York during April; Waterbury, Willimantic, Providence, Worcester, etc., during May; Lowell, Portland, Oswego, etc., during June.

Dodworth Academy Meetings.

Spiritualists at Dodworth's Academy have selected the following committee to manage the meetings the year ensuing: A. E. Laing, 43 East Nineteenth-street; R. T. Hallock, 332 Broome-street; Wm. V. Noe, 0 Fourth Avenue; Quimby Kipp, 98 Second Avenue; W. P. Coles, Merchants' Exchange; Dr. Johnson, 72 East Twelfth-street; John B. Whitman, 74 St. Mark's Place; John T. S. Smith, 105 Fourth Avenue; Isaac Rhen, late of Philadelphia.

☞ E. Rogers, well known as a medium for painting the likenesses of our departed friends, has removed from Cardington, Ohio, to La Porte, Ind. He is at present in very poor health, but hopes to be soon able to exercise his spiritual gift. His friends would feel grateful if the press would notice his removal.

Mrs. Hatch's Lectures.

Mrs. Cora L. V. Hatch will lecture again in Clinton Hall, New York, on Wednesday evening next, at half past seven, and will deliver a discourse in Music Hall, Brooklyn, corner of Fulton and Orange streets, (entrance in Orange,) on Sunday afternoon next, at 3 P. M. Subject given by the audience. Admission 15 cents.

Mrs. Hayden.

Mrs. W. R. Hayden, of Boston, whose remarkable powers of sympathetic perception, and of correctly describing and locating disease, even while in the normal state, are well known, is now at Mr. Munson's, 5 Great Jones-street, where she will remain a week or two longer, and may be consulted by those desiring her services, between the hours of 10 A. M. and 2 P. M.

☞ Prof. Payton Spence and Amanda M. Spence will respond to invitations to lecture, addressed to Jamestown, N. Y.

☞ Bennett C. Murray, Kalamazoo, Mich., Traveling Agent, will receive subscriptions for this paper, and orders for books.

☞ Dr. G. A. Redman, the test medium, receives visitors daily at 170 Bleecker street. Hours, 9 to 12, A. M., 2 to 6, and 7 to 10, P. M. tf.

WHOLESALE PRICES CURRENT. [illegible]

Hemp—		
[illegible]	[illegible]	[illegible]
Manila, ℔ lb.	4½ @	6¼
[illegible]	[illegible]	—
Italian, ℔ ton	[illegible]	—
Jute	[illegible]	[illegible]
American [illegible]	115 00 @ 120 00	
Do. do. Dressed	170 00 @ 190 00	
Hides—Duty 4 ℔ ct. ad val.		
Buenos Ayres [illegible] ℔ lb.	[illegible] @	[illegible]
Do. [illegible]	18 @	18½
Orinoco	23 @	—
San Juan	24 @	—
[illegible]	[illegible]	[illegible]
Maracaibo, s. and d.	[illegible]	23½
Maranh. ox, etc.	15½ @	—
Matamoras	[illegible]	[illegible]
P. Cab. (direct)	[illegible]	21
Vera Cruz	[illegible]	[illegible]
Dry South	20 @	17½
Chile [illegible]	14 @	14½
Do. Kips, ℔ pce.	1 65 @	1 80
Do. dry salted	1 10 @	1 15
Black, dry	1 15 @	1 20
Honey—Duty 24 ℔ ct. ad val.		
Cuba, ℔ gal.	73 @	75
Cuba, (in bond)	65 @	—
Hops—Duty 15 ℔ ct. ad val.		
1857, East and West	8 @	9
1858, East and West	8 @	15
Iron—Duty 24 ℔ ct. ad val.		
Pig, English, and Scotch, ℔ ton	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
Tallow—Duty 8 ℔ ct. ad val.		
American, Prime	[illegible]	—
Teas—Duty 15 ℔ ct. ad val.		
Gunpowder	[illegible]	[illegible]
Hyson	[illegible]	[illegible]
Young Hyson, Mixed	[illegible]	[illegible]
Hyson Skin	[illegible]	[illegible]
Twankay	10 @	[illegible]
Ning and Oolong	[illegible]	[illegible]
Powchong	[illegible]	[illegible]
Ankoi	[illegible]	[illegible]
Congou	[illegible]	[illegible]
Wool—Duty 24 ℔ ct. ad val.		
A. Sax. Fleece, ℔ lb.	[illegible]	[illegible]
A. F. B. Merino	[illegible]	[illegible]
A. ½ and ¾ Merino	[illegible]	[illegible]
A. ¼ [illegible] Merino	[illegible]	[illegible]
Sup. Pulled Co.	[illegible]	[illegible]
No. 1 Pulled Co.	[illegible]	[illegible]
Extra Pulled Co.	[illegible]	[illegible]
Peruv. Washed	[illegible]	[illegible]
Valp. Unwashed	[illegible]	[illegible]
S. Amer. Com. Washed	[illegible]	[illegible]
S. Amer. E. R. Washed	[illegible]	[illegible]
S. Amer. Unw.	[illegible]	[illegible]
S. Amer. Cordova	[illegible]	[illegible]
E. I. Wash.	[illegible]	[illegible]
African Unwashed	[illegible]	[illegible]
African Washed	[illegible]	[illegible]
Smyrna Unwashed	[illegible]	[illegible]
Smyrna Washed	[illegible]	[illegible]

Other sections of the price list (Ashes, Breadstuffs, Candles, Coffee, Cotton, Feathers, Fish, Flour, Grain, Hay, Leather, Lime, Molasses, Nails, Oils, Provisions, Rice, Salt, Seeds, Sugars) [illegible]

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NO. 16 BOND-STREET, NEW-YORK, one of the most convenient, beautiful and healthy locations in the city of New York, [illegible] of Broadway.

JOHN SCOTT, Proprietor.

JOHN SCOTT,

SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what in justice to ourselves we could.

We have taken a large, handsome, and commodious house for the purpose of accommodating those who may come from a distance to be treated.

Hot and Cold Water Baths in the House; also Magnetic and Medicated Baths adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

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Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, $5 for examination and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.

Read the following, and judge for yourselves:

Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, $5, post paid.

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[illegible], New Britain, Conn.

New York, June 7, 1855.

Witness:

A. G. [illegible], Conn.

[illegible]

[illegible], New Britain, Conn.

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